

AMERICA'S
★ **DESTINY**

by
Frederick Haynes Werth

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AMERICA

BY EDGAR A. GUEST

God has been good to men. He gave
His Only Son their souls to save,
And then he made a second gift,
Which from their dreary lives should lift
The tyrant's yoke and set them free
From all who'd throttle liberty.
He gave America to men—
Fashioned this land we love, and then
Deep in her forests sowed the seed
Which was to serve man's earthly need.

When wisps of smoke first upwards curled
From pilgrim fires, upon the world
Unnoticed and unseen, began
God's second work of grace for man.
Here where the savage roamed and fought,
God sowed the seed of nobler thought;
Here to the land we love to claim,
The pioneers of freedom came;
Here has been cradled all that's best
In every human mind and breast.

And now, when liberty's at bay,
And blood-stained tyrants force the fray,
Worn warriors, battling for the right,
Crushed by oppression's cruel might,
Hear in the dark through which they grope
America's glad cry of hope:
Man's liberty is not to die!
America is standing by!
World-wide shall human lives be free;
America has crossed the sea!

America! the land we love!
God's second gift from Heaven above,
Built and fashioned out of truth,
Sinewed by Him with splendid youth
For that glad day when shall be furled
All tyrant flags throughout the world.
For this our banner holds the sky;
That liberty shall never die.
For this, America began;
To make a brotherhood of man.

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AMERICA'S DESTINY

A great historian once made a statement to the effect that we study history to understand why and how we have come to be as we are; for history traces through time the thread cementing outstanding events with their preceding causes. At the present time, we are faced with conditions which indeed "try men's souls." Do we, however, recognize these times as great evolutionary changes developing new patterns and creating a new way of life for man; or, are we merely caught up in the turmoil of hectic events? From a Theosophical point of view, we are in the midst of stirring conditions which make for new adventures and greater possibilities. Using history as a guide, we may profit by a glimpse at the past and confidently look forward to a constructive future. An analysis of America's history reveals our national possibilities, and our international responsibilities, for more constructive and more peaceful days ahead.

America has had a dramatic and eventful history. Every true American is proud of the magnificent way in which this country forged ahead from the modest beginning of thirteen colonies to become the outstanding nation of the world in the twentieth century. From its very beginning, America played an important part in European diplomatic relations; and, today our country is not only attracting world-wide attention, but is playing a prominent role in the welfare and the destinies of all nations of the earth.

According to the teachings of Theosophy, every nation as every individual has a specific mission; and, just

as each individual is given a name, so at the birth of every nation a word or a phrase is spoken which becomes the key-word of that country and marks its particular destiny. The key-word for America is *Liberty*—liberty combined with a respect for law, which spells true freedom. The American spirit had its birth in those famous words of Patrick Henry, "Give me Liberty, or give me death!"

From the standpoint of philosophy, history is the record of Life revealing itself in time. The social sciences bear evidence of the fact that there is a power "which presides over the destiny" of a country. This power we know as Evolution. According to Theosophy, outstanding events in history do not happen by chance; rather, they occur because Life remolds the thinking and the reactions of people in order to carry out the general evolutionary scheme. "All the world's a stage," said Shakespeare, "and all the men and women merely players." You and I as American citizens may play a constructive role in the great drama of American history.

To grasp the idea that events mold the general destiny of a people, we have but to scan quickly a few episodes in modern history. In the early Christian centuries man believed the earth to be flat; and, therefore, in the minds of the people, when Columbus sailed Westward, he was fore-doomed to fall off the "edge" of the earth. Imagine their amazement when Columbus returned to inform them that the earth was round.

During those early centuries, man as a whole could not read. He observed that the few people who could read usually wore glasses; so he jumped to the conclu-

sion that some form of magic penetrated the lenses which gave the scholar the ability to read. Women were frequently regarded as being possessed by witches; and, since one should "not suffer a witch to live," many an innocent woman was put to death under the pretext that she was an evil sorceress. Slowly, however, man profited by his mistakes and perceptibly began to change his social conduct. Ignorance gave way to knowledge, and the elimination of superstitions was the result. The discovery of the New World marked the beginning of revolutionary changes in man's thinking. The era of navigation forced people to modify their concepts about the world in which they lived. A New World was discovered not only geographically, but mentally as well.

Following the discovery of America, the next great event which stimulated and revolutionized the thinking of man was the invention of the printing press. With this marvelous discovery, more and more people learned to read and *new ideas* were spread far and wide. Intriguing and fascinating stories were brought back by the early explorers telling of riches in other parts of the world. They even came back with the unbelievable story that human beings lived in other lands! Prior to that time, man was convinced that the Mediterranean area was not only the center of the world, but actually the center of the universe. With the advent of new explorations came the exchange of merchandise; and this in turn was followed by, what is more important from a sociological point of view, the exchange of new ideas and new cultures. The Renaissance and the Reformation came as a natural evolutionary sequence to the period in which ideas and opinions were freely exchanged.

The life of man in those early days moved along century after century in an uneventful and monotonous way, until more revolutionary events literally startled him out of his indifference and lethargy. With a revival in learning and a greater inclination to search for new facts and new ideas, man changed his social status from a merely emotional and reactionary being to that of *man the thinker*.

Another eventful change in the dramatic history of man came during the eighteenth century when Science found a world more friendly and more receptive to its new ideas. The entry of Science ushered in the period known as "The Age of Reason." With a keener interest in Science and a greater desire for knowledge, man challenged old concepts and opinions. No longer could he accept ideas merely because they were entertained in the past, for he considered carefully any idea before reaching a definite conclusion as to its merit. Whereas, in the past, man was told what to believe and what to think, he now turned with an open mind to an investigation of the world around him. With such progressive education, man created better social and economic circumstances for himself and, thereby, completely changed his way of living.

In early times, man had to till two or three acres of land to provide enough food for *one* person. Today, with the assistance of modern machinery and the knowledge of the chemistry of the soil, enough food can be produced from one acre of land to feed several people. In fact, experimentations are now being made with soil-less farming—a process whereby the soil is eliminated

and plants are grown in a solution of the chemicals usually found within the soil itself.

The speed of transportation today would have staggered the imaginations of the people who lived during the middle centuries. Columbus and his men had to endure *three months* of sailing to reach the New World. Compare that time with the speed of our modern trans-Atlantic planes which now cross the Atlantic in seven or eight hours! Today, via aviation, most distances are but a matter of *hours*.

In the fifteenth century, it would have been absurd indeed to have mentioned the possibility of instantaneous communication with all parts of the world; but, by means of that ingenious invention the radio, that possibility is now a reality. The swift exchange of news made possible by man's ingenuity is accepted in modern times as a commonplace fact. But stop for a moment to reflect—only a little more than a century ago General Jackson fought a bloody battle at New Orleans *after* peace was declared, simply because information from official headquarters was so slow that he had not learned of the declaration in time to have prevented the engagement. Today, universal news is ours at any hour of the day or night for the turning of a radio dial.

Consider the revolutionary changes which have been made in the field of Labor. Centuries ago days and often weeks would be required to make any given object; but, today with our highly mechanized techniques and our modern assembly lines, production turns out merchandise by the hundred-dozens daily. Factories are being built at the present time in which large bombing

planes, each consisting of many thousands of parts, may be assembled at the rate of one every hour.

So swiftly and so completely has man's mode of living changed within the last century, that our modern time will be known historically as the "automatic age." So drastic have been the changes in man's social relationship that he is somewhat confused and bewildered. In view of these swiftly changing conditions, it is not surprising that man finds himself and his world in a crisis in this year of 1942. In the past, man has had no experience or education to prepare himself for the emergencies he faces today. His talent for adjustment is being taxed almost beyond his capacity in the present struggle for survival. It is, nevertheless, out of these events that the general destinies of peoples and of nations are shaped.

The history of America indicates plainly that in 1776 the time had come for her to be free and independent. As man individually arrives by natural evolutionary means to the status of liberty and free-will, so also do nations; for, nations are but aggregates of individuals. It was necessary that America be free in order to fulfil her essential destiny.

Our early American history shows that liberty, equality, and fraternity were the cardinal principles of human relationship upon which the country was built. The creative urge of a free-thinking and spontaneous people gave rise to the founding of a free America. The Pilgrims and Puritans came here seeking freedom of conscience and the right to worship God as they chose.

The Quakers, under the able leadership of William Penn, sought a greater opportunity to express in a prac-

tical way the principles of Brotherhood. They found that freedom in the New World, and settled in "Penn's Forest," the region now known as Pennsylvania.

Roger Williams, another leader in the search for religious freedom, settled in what is now the state of Rhode Island. He, too, found the freedom for which he was seeking.

Lord Baltimore established himself in Maryland, and found a fuller expression for the adherents of the Roman Catholic faith.

The Irish, Germans, and Dutch came in search of greater economic security and freedom from political tyranny. Their quest was not in vain.

The Jews, who were forced by the intolerable bigotries and prejudices extant in the Old World at that time, migrated to New Amsterdam and found a happier relationship in their social and economic life.

Negroes, brought over from Africa and treated as slaves, have been granted their constitutional freedom.

As indicated before, almost every event in the early history of our nation was pregnant with this spirit of liberty and the free adventure of establishing better social and political relationships. Out of those progressive impulses came the birth of the New Nation in the year 1776; and, unlike any other nation, America became the synthesis of many nationalities, many races, and many religious and economic groups. All of these people fled a common curse and found a mutual destiny. Their very differences, when united, enriched and strengthened the freedom of America.

In that dramatic hour, our forefathers stood for the mutual recognition of deep-seated human values; and, consequently, Brotherhood had a new birth. These same values are wisely inculcated in The Declaration of Independence. "We hold these truths to be self-evident; that all men are created equal." It was self-evident to our forefathers that men have a common and equal footing in the eternal plan of God; and, that on the basis of those principles which live deep within the human heart, there is an equality of spirit not measurable by material standards. For the first time, here in "The Land of the Free," man found this human equality.

In the sight of Law and in the judgments of American Courts, men are still equal and they still have the same rights to Justice, without distinction of race or creed. The *Equality* spoken of in The Declaration of Independence does not refer to financial or social equality, nor to those relationships capable of being tarnished by commercial exploitation; rather, it refers to those vital qualities which spring eternal in the hearts of men—i.e., "life, liberty, and the pursuit of happiness." The *Equality* of the American way of life is not for any one group alone, but for *all* groups and *all* individuals. Differ as they may in nationality or in race, differ as they may in their religious views or in their educational status, each group and each individual has the same *equal rights* under the American concept of Liberty and Justice. What a challenge are the words, "One nation indivisible, with liberty and justice for all!"

E pluribus unum (One out of many.) Since nothing happens strictly by mere chance, neither was our American motto so adopted; for, our nation, having had its

birth in the union of many nationalities and races, is firmly and indivisibly imbedded in the spirit of Freedom. Because our forefathers proclaimed the reality of Liberty and Justice, America represents the *esprit de corps* of mankind, and the mutual destiny of the world.

America had to gain her independence in order to give full expression to the principles of Life, Liberty, and Equality. Had the people of America remained under foreign jurisdiction, it would have meant the retardation of their national growth; for, the European nations were bound by traditions and customs of the past. America, however, had to be built by free people. They could not concern themselves with the past, but only with the future. Motivated by the spirit of adventure and urged on by a daring born of frustrations long endured, these people brought forth a New Nation. Based on the "inalienable rights" that "life, liberty, and the pursuit of happiness" were meant for *all* mankind, their freed spirit built and established the United States of America. They who fought for these divine rights, assuredly believed with Patrick Henry that "there is a Just God Who presides over the destinies of a Nation." The early American settlers labored whole-heartedly in the faith that such a Just God would assist them in their determination to fight for the ideal of liberty under law.

As we review the history of America, it becomes increasingly evident that the destiny of our country has to do primarily with human interests. It has been America's privilege to promote better relations with all mankind, both here and abroad. We cannot enjoy "life, liberty, and the pursuit of happiness" at the expense of other nations. As we, the American people, possess,

covet, and foster these privileges, so also must we share them. All common goods must be shared in common, to the end of creating better human relationships; for, it is through mutual association that man finds his destined freedom of heart and mind. Thus far, America has used her democratic form of government to foster better social relationships. The same statement, however, cannot be made regarding her use of natural resources. Nevertheless, exploitation is becoming out-moded; and, at the end of the present crisis, man will recognize clearly that exploitation itself was one of the chief causes of the conflict. It remains for America to lead the way toward World-fellowship and World-freedom. Such is her privilege and her duty; such is her divine mission and her destiny!

One of the chief tenets of Theosophy is that evolution necessitates the rise and fall of nations and civilizations. Each nation rises in its turn to carry out its own particular role in the great universal process of evolving Life through form, and the ultimate perfecting of man. There exists a mutual and reciprocal relation between the individual and his nation, and between each nation and every other nation, as the cycles proceed.

For evidence that each nation has its own mission and destiny, we turn again to history. Centuries ago, philosophy and religion had their origin in Central Asia. Since that time, India has been the steward of Aryan ethics. She has also enriched the field of education and culture through her great teachers and craftsmen.

Egypt contributed to the abstract and concrete rudiments of Chemistry.

Greece endowed society with her Art and Archetypes. The parity of Grecian culture and beauty has not been equalled.

From the Romans came reverence for Law. To those ancient thinkers, the whole universe was an ordered expression of Law; and man, too, lived in, and by, law.

England played the role of colonizer. She assisted in uniting the world through international trade routes; and today, 57% of all the people on the earth are under her dominion care.

Germany nurtured great philosophers, scientists, and musicians. In many ways she has contributed to human progress and culture; and, her music shall live immortally to inspire man.

America's mission in this majestic scheme of evolution is that of amalgamating the contributions of all ages into a culture so wide and so deep, that the full play of man's innate divinity will be assured. To this high purpose America must dedicate her liberty.

The American Eagle which is a symbol of freedom, vision, and strength, cannot live under limitations and restrictions. The soul and mind of man, of which the eagle is the symbol, must also be free. America must be lawful in freedom, broad in vision, and united in strength.

We are coming into a new cycle of evolution—a period in which the spirits of men will find a deeper and more satisfying relationship. "Man does not live by bread alone." His life depends equally on thought for

his mind, and beauty for his soul; and, to appreciate the thoughts and aspirations of others and the cultures of the past, is to grow in sympathy and understanding. In addition to being a country of united races, America is a land of united cultures. She is the one nation in which all the cultures of our world have found an equal appreciation and a safe refuge. Her cultural goal is not one of material gains alone, but also one of practical brotherhood.

Because of her many integrations, America cannot isolate herself from world affairs. It is impossible to think of America following a policy of isolationism; for such a policy opposes her own interests and defeats her destiny. This fact is clearly recorded in the history of our country. In 1865, during the Civil War, we tried the dubious policy of isolationism, and found it to be fallacious. "The Union must be preserved," was the wise motto of Abraham Lincoln. America divided against itself could not stand. America can live and prosper only under the principle of unity, both within and without her boundaries. America had her birth in the spirit of unity; and she can continue only under the same spirit and life which gave her birth. The Preamble of our Constitution states clearly this principle on which America was built: "We the people of the United States, in order to form *a more perfect union* . . . do ordain and establish this Constitution for the United States of America." Just as the differing sections of America had to be united into one harmonious nation, so at the present time America is being impelled to unite her national differences in order to lay the foundation for an Internationally Federated World.

A *perfect union* cannot live or function properly under isolationism. Abraham Lincoln, ever the practical idealist and statesman, made a profound statement when he said, ". . . this Nation, under God, shall have a new birth of Freedom." America, at that time, had forgotten her true mission; and, therefore, she had to be reborn. She had to recapture the vision of the destiny laid out for her at the time of her foundation; and, out of the sufferings of the Civil War, America did recapture the vision of a *perfect union*—and, she *was* reborn. She awakened to the fact that "under God" she was to fulfill her great mission, which was, and still is, that of *uniting people*. America had to "establish Justice," and "insure domestic tranquility," that out of this example of unity, she might later promote world-wide peace.

Consider the policy of isolationism from whatever point of view we will, we cannot substantiate the doctrine along any reasonable and intelligent lines. From a social point of view, isolationism is impossible because the entire world has been united and bound together by the diffusion of many races and cultures. Economically, the world is unified through trade; and all the nations of the earth depend upon each other. Interdependence, whether individual or national, has become a fact; it is no longer a theory. Philosophically speaking, if there is a "Just God Who presides over the destinies of Nations," then, obviously, there can be no such principle as isolationism in His World. God is ever striving *to unite* and not to separate man. It is man himself who deliberately or ignorantly works against this beneficent and unifying force in Nature.

America's destiny is a definite and indispensable part of the world's destiny. As nations recognize their interdependence in the world-scheme, so will wars become outlawed and made impossible as the unification of nations proceeds. Consequently, a long-term point of view is essential in the framing of national policies. Isolationism, therefore, with its separative tendencies, cannot endure.

America as the exemplar of unity is vividly portrayed in the following story. During the World War (1914-18) the owner of a Pennsylvania worsted mill decided to find out how many different nationalities shared in the making of the large American flags shipped from the mill day by day. Here is the amazing result of his investigation. The flags were made of wool from American sheep, and the wool was:

Sorted by an American
Carded by an Italian
Spun by a Swede
Warped by a German
Dressed by an Englishman
Drawn in by a Scotchman
Woven by a Belgian
Inspected by a Frenchman
Scoured by an Albanian
Dyed by a Turk
Pressed by a Pole
Examined by an Irishman.

Twelve different nationalities, united in labor, made the American flag—their symbol of unity!

Ralph Linton, in his book *The Study of Man* gives an excellent illustration of a 100 per-cent American, as well as a splendid interpretation of the compound nature of American culture.

A 100% AMERICAN

Our solid American citizen awakens in a bed built on a pattern which originated in the Near East, but which was modified in Northern Europe before it was transmitted to America. He throws back covers made from cotton, domesticated in India, or linen, domesticated in the Near East, or wool from sheep also domesticated in the Near East, or silk, the use of which was discovered in China. All of these materials have been spun and woven by processes invented in the Near East. He slips into his moccasins invented by the Indians of the Eastern woodlands, and goes to the bathroom, whose fixtures are a mixture of European and American inventions, both of recent date. He takes off his pajamas, a garment invented in India, and washes with soap invented by the ancient Gauls. He then shaves, a masochistic rite which seems to have been derived from ancient Egypt.

On his way to breakfast he stops to buy a paper, paying for it with coins, an ancient Lybian invention. At the restaurant a whole new series of borrowed elements confront him. His plate is made of a form of pottery invented in China. His knife is of steel, an alloy first made in southern India, his fork a medieval Italian invention, and his spoon a derivative of a Roman original. He begins breakfast with an orange, from the eastern Mediterranean, a cantaloupe from Persia, or perhaps a piece of African watermelon. With this he has coffee, an Abyssinian plant, with cream and sugar. Both the domestication of cows and the idea of milking them originated in the Near East, while sugar was first made in India. After his fruit and first coffee he goes on to waffles, cakes made by a Scandinavian technique, from wheat domesticated in Asia Minor. Over these he pours maple syrup, invented by the Indians of

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35 West 32nd St., New York, N. Y.

the Eastern woodlands. As a side dish, he may have the egg of a species of bird domesticated in Indo-China. . . .

When our friend has finished eating, . . . he reads the news of the day, imprinted in characters invented by the ancient Semite, upon a material invented in China, by a process invented in Germany. As he absorbs the accounts of foreign troubles, he will, if he is a good conservative citizen, thank a Hebrew deity in an Indo-European language that he is 100-per-cent American."

—from "The Study of Man"
by Ralph Linton.
pp. 326-327

We who have been endowed with this unprecedented heritage must carry on and advance the social status of man into the future. Self-satisfaction and a lack of mutual appreciation will find no place in the American way of life. The principle involved in Lincoln's Gettysburg address is just as vital today as it was on the 19th day of November, 1863, when he said, "It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here, have thus far so nobly advanced."

The "unfinished work" of America begins with a recognition that those who have given their lives for this country "shall not have died in vain;" and the work continues in a high resolve that *together* we shall establish World Peace. This "unfinished work" is now before us. The American Resolve for liberty and freedom will not be in vain. We shall make it a living reality that "government of the people, by the people, for the people, shall not perish from the earth," or from *any* part of the earth, since we have learned the unity and interdependence of all mankind.

We are being tested during this world crisis. Can we endure? Can we complete the vision held for America? That is to say, can we, being "conceived in liberty and dedicated to the proposition that *all* men (and not Americans only) are created equal," survive the test of the present crisis, which will determine whether our nation, or "any nation so conceived and so dedicated can long endure?" To endure, we shall have to follow a policy of closer interdependence, rather than one of selfish isolationism. The inevitable and desired result of this world-wide interdependence will be the establishment of a Parliament of Man.

What is to be America's role in the Parliament of Man? To foster and maintain peace! Many will recognize that The League of Nations was an attempt at world-unification—an attempt in which we played the leading part. Let us also recognize that one of the contributing factors in its ultimate failure was the retreat to a short-sighted policy, lead by the isolationists. However, the reincarnation of an opportunity is upon us. This time we shall not fail, because America is alert. The dream of the few is now the battle-cry of the many. America must assume her leadership. Her destiny is upon her.

In the establishing of world-peace, the dreams men dream and the concepts they perceive must be made practical by the labor of their hands. It is a practical axiom that what man's mind conceives, his hands may achieve in time. The emphasis of the moment, therefore, is upon international labor and its proper organization. A mutual good becomes effective only by mutual effort. "The essence of our struggle," said President Roosevelt,

"is that men shall be free." In this interrelated struggle, America should be the leader and the foremost exponent of freedom and good will among nations. Our Benjamin Franklin put this idea into words as follows:

"God grant that not only the love of liberty, but a thorough knowledge of the rights of man may pervade all nations of the earth, so that a philosopher may set his foot anywhere on its surface and say: 'This is my country!'"

Benjamin Franklin was an important force in America's destiny. He must have realized that America was to play a prominent role in the establishment of world peace. That this idea may ultimately become a reality is the goal of the *Atlantic Charter* and the *Good Neighbor Policy*.

The 'V for Victory' campaign, prominent at the time of this writing, serves a vital purpose and arouses constructive determination for the ultimate victory of the Allied Nations. It is essential that triumph come to the Allies if after the war the world is to be free. Common sense would advocate that this victory movement be continued in a *V for Vision* campaign; for, "where there is no vision, the people perish." Were we merely to win the war with little concern for a constructive and lasting peace, the 'V for Victory' would be of no avail, because another conflict would inevitably follow.

This war is truly a war of the common man. Perhaps, it would be more significant to say that this is a common struggle for all mankind, out of which strife and effort will come the establishment of a stable and enduring peace—a peace which shall be based on the practical ideals of mutual courtesies and recognition of common needs.

One of the impressive factors of this war, as contrasted with that of the World War of 1914-18, is the absence of hatred. Soldiers are entering the armed forces not because they *hate* their enemies, but because they *love* their country, and also because they are apostles of that freedom which is not restricted to national traits alone. It is wholly possible and even highly desirable for one to enter the service of his country in a spirit of good will and fight as a matter of duty and responsibility, rather than fight in hatred. To love one's country does not imply hatred of another. Men are now fighting for exalted ideals, so that *the means will insure the ends*. America must lead in this world conflict to insure the preservation of those ideals by which mankind lives, as well as to retain those standards which will permit life to evolve more freely and more nobly in the future. Man would rather die under the flag of Freedom and Liberty, than live half-dead and soul-starved under the ruthless bondage of a tyrant.

It is America's destiny to unite and to free the world. Just as out of the thirteen colonies the American nation was born because there was the will and the determination to establish "a more perfect Union;" so, at the present time, it is America's destiny to continue such unification until we have formed a Federation of the World, or a Parliament of Man.

This is the hour for making practical our national ideals. As we view the present-day situation in the light of the past, we see that Theosophy is well supported in its contention that the progressive changes which take place in the history of man, are but natural ways by which

Life reveals her evolutionary scheme. We also recognize the present need for some unifying agent. History clearly shows that in former world crises when opportunity presented itself, America has been that agent. Because of her past training she is the logical nation to assume the leadership at the present time.

May America accept the noble mission assigned to her, thereby fulfilling her magnificent destiny!



QUOTATIONS ESPECIALLY DESCRIPTIVE OF AMERICAN SPIRIT



THIS ABOVE ALL

Not 'V' for victory alone
Should mark the war's decision,
Something deeper than all else—
God, give us 'V' for *vision*.

'V' for vision which is just
For toll of youth, now blood and dust.

—HARRIET KNIGHT SALVAGE
(1942)

LOCKSLEY HALL

by *Tennyson* (1842)

Men, my brothers, men the workers,
 ever reaping something new:
That which they have done but earnest
 of the things that they shall do:
For I dipt into the future, far as
 human eye could see.
Saw the Vision of the world, and all
 the wonder that would be;
Saw the heavens fill with commerce,
 orgosies of magic sails,
Pilots of the purple twilight, dropping
 down with costly bales;
Heard the heavens fill with shouting,
 and there rained a ghastly dew
From the nations' airy navies grappling
 in the central blue;
Far along the world-wide whisper of
 the south-wind rushing warm,
With the standards of the peoples
 plunging thru' the thunder-storm;
Till the war-drum throbbed no longer,
 and the battle-flags were furl'd
In the Parliament of Man, the
 Federation of the World.
There the common sense of most
 shall hold a fretful realm in awe,
And the kindly earth shall slumber,
 lapt in universal law.

EMERSON'S ODE TO AMERICA

(July 4, 1857)

United States! the ages plead,
Present and Past in under-song,
Go put your creed into your deed,
Nor speak with double tongue.

For sea and land don't understand
Nor skies without a frown
See rights for which the one hand fights
By the other cloven down.

Be just at home; then write your scroll
Of honour o'er the sea,
And bid the broad Atlantic roll
A ferry of the free.

And henceforth there shall be no chain,
Save underneath the sea
The wires shall murmur through the main
Sweet songs of liberty.

For He that worketh high and wise,
Nor pauses in His plan,
Will take the sun out of the skies
Ere freedom out of man.

AMERICA THE BEAUTIFUL

America! America!

May God thy gold refine,
Till all success be nobleness,
And every gain divine!

America! America!

God shed His grace on thee,
And crown thy good with brotherhood,
From sea to shining sea!

—KATHERINE LEE BATES, (1904)

SAMUEL A. WARD.



